

VOCATIONAL STEWARDSHIP
FOR THE COMMON GOOD

K I N G D O M
C A L L I N G

Amy L. Sherman

Foreword by Reggie McNeal

Afterword by Steven Garber

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Integrating Faith and Work

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PART 2

Discipling for Vocational Stewardship

The first chapter of this book, 'Discipling for Vocational Stewardship', is a call to action for the church to engage with the world in a meaningful way. It begins by acknowledging the reality that the church is often seen as a separate entity, disconnected from the everyday lives of its members. However, the author argues that the church's mission is not limited to spiritual matters but extends to all aspects of human existence, including work and vocation.

The author emphasizes that work is a fundamental part of human life and that it is through our work that we contribute to the common good and the well-being of our society. He calls for a re-examination of the church's role in the workplace, suggesting that it should be a place where faith and work are integrated and where individuals are encouraged to see their work as a calling from God.

The text discusses the importance of discipleship in the workplace, arguing that it is through the process of being discipled that individuals can develop the character and skills necessary for vocational stewardship. This involves not only learning technical skills but also cultivating virtues such as integrity, honesty, and a commitment to excellence.

The author also addresses the challenges that the church faces in the modern world, including the secularization of society and the increasing emphasis on individualism and self-interest. He suggests that the church must find ways to remain relevant and effective in a world that is often hostile to its values and teachings.

In conclusion, the author calls for a renewed commitment to the church's mission in the workplace. He encourages individuals to see their work as a way to glorify God and to serve their neighbors. He also calls for the church to provide support and resources for those who are seeking to integrate their faith and work in a meaningful way.

Integrating Faith and Work

THE STATUS QUO IS INADEQUATE

In nothing has the church so lost Her hold on reality as in Her failure to understand and respect the secular vocation.

DOROTHY SAYERS

In future chapters, we will meet Christian architects, engineers, business owners, historians, entertainers, photographers, chemists, dancers, sales reps, lawyers and real estate appraisers. Their stories of vocational stewardship are exciting and illuminating. Often, though, they began on a sad note. Many of these Christ-followers received almost no teaching from their churches on how to integrate their faith and work. As a result, many of them wondered early in their Christian lives whether their commitment to Jesus meant that they should leave their “secular” profession to go into “full-time Christian ministry.”

Their stories—and the three years of research undergirding this book—have convinced me that today thousands of Christian professionals sit in the pews, wondering, *Can I participate in Jesus’ mission—and do so using the gifts and skills God has given me?* The answer is a resounding *yes*—but such a word is tragically uncommon in many Christian congregations.¹

Princeton University’s David Miller, who directs the Faith and Work Initiative there, has conducted years of research on this subject. He reports,

The Church generally shies from the topic [of work], and our divinity schools and seminaries are no better. *Fewer than 10 percent of regular church-*

goers, surveys say, can remember the last time their pastor preached on the topic of work. When he or she did preach on work, inevitably the tone was critical—if not hostile—and painted all businesspeople as greedy and uncaring. Seldom do pastors honor the work world as a place for parishioners to live out their high calling. Whether you're a secretary or a CEO, people in the pews seldom hear from the pulpit that God has a plan that includes your work, and that your faith can help inform how you approach your work.²

Moreover, key periodicals addressed largely to clergy and church leaders do not often cover issues of faith and work integration. My research assistant and I culled through many years of back issues of *Leadership Journal*, *The Christian Century* and *Discipleship Journal*, looking for such pieces. Online keyword searches revealed 152 matches on the word *vocation* at *Leadership Journal*—but over 95 percent were on the vocation of the pastor. We turned up only nine results searching on *vocation* in *The Christian Century*, and three of those were on the pastoral calling. *Discipleship Journal* gave us forty-one matches, but only one was about faith-and-work integration by laity.

While many Christians are not receiving guidance from their churches, they may be hearing about faith/work integration from parachurch sources. Hundreds of books have been written on this topic.³ There are also many marketplace ministries available for Christian businesspeople to join. According to Steven Rundell and C. Neal Johnson of Calvin College, “By one estimate there are now at least 1,200 organizations that promote, in various ways, the integration of faith and work, not to mention dozens of events held annually around the world that encourage businesspeople to ‘bring their faith to work.’”⁴

And still other believers participate in a Christian professional society. Roughly forty of these associations are in existence.⁵ They range from the Affiliation of Christian Geologists to the Christian Veterinary Society. Christian artists, actors, chefs, doctors, dentists, economists, foresters, journalists, librarians, nurses, pharmacists, political scientists, sociologists—and more—all have professional fellowships available to them.

In short, although Christians aren't hearing much about how to integrate faith and work in the pews, there's a significant quantity of resources and organizations in the broader Christian community they can turn to.

To disciple their people well for vocational stewardship, congregational leaders need to understand what their members may have learned from these sources about faith/work integration.

CHRISTIAN THOUGHT ON THE INTEGRATION OF FAITH AND WORK

Scholar David Miller's book on the history of the Faith at Work movement begins by noting, “This modern quest for integration has ancient theological roots.”⁶ Throughout Christian history, Miller explains, the faithful have mused on the question of how to express their faith in and through their labor. Theologians of the Reformation, for example, were deeply interested in “vocation in daily life and work.”⁷

Focusing on more recent history, Miller examines three waves of the Faith at Work (FAW) movement: the social gospel era (c. 1890s–1945), the era of lay ministry (c. 1946–1980) and the modern FAW era (1980 to the present). He discusses the players, organizations, events and ideas of each wave. Toward the close of his book, Miller describes the major themes in the movement as falling into four main categories or quadrants: ethics, evangelism, enrichment and experience. Each of these ways of expressing faith through work is discussed below.

Quadrant one: Ethics. Individuals and organizations in the ethics quadrant have primarily integrated faith at work “through attention to personal virtue, business ethics, and to broader questions of social and economic justice,” Miller explains.⁸ Activities in this quadrant include everything from ethics seminars to Christian business fellowships that provide members with the opportunity to discuss moral dilemmas and hold each other accountable. Christians in this quadrant are concerned about appropriately balancing the demands of work and family. They desire to grow in wisdom in handling the temptations of secular success as well as the immoral social activities permitted or even encouraged within the organizations that employ them. Issues tackled here might include cheating on expense reports, putting corporate interests over human relationships, or navigating the toll taken on marriage by long periods of business travel.

Generally, discussions of ethics are limited to personal morality. A few members in this quadrant, however, do go beyond this to issues related to “social righteousness.” As Miller explains,

Other FAW participants in the [ethics] type, while not indifferent to personal ethics, focus more on business ethics and topics affecting the broader *mezzo* level of the corporation. The FAW participants with this accent address issues such as product selection, quality, safety, whistle blowing, loyalty, and advertising. Others focus on *macro* ethical questions involving corporate responsibility to society at large and economic justice as it pertains to all stakeholders and beyond. Typical business issues addressed by groups with macro ethical orientation include environmental analyses of manufacturing and product decisions, offshore working conditions and wages, and executive compensation.⁹

Quadrant two: Evangelism. As the label suggests, people of faith in this quadrant are primarily interested in integrating their faith and their work through evangelistic efforts. This includes cultivating friendships with coworkers from other (or no) faiths; sponsoring Bible studies at work; hosting events or conferences that offer platforms for believers to share their testimonies with nonbelievers within their organizations; or providing spiritual counselors or chaplains in the firm. The Full Gospel Businessmen's Fellowship International and the Fellowship of Companies for Christ International are two of the leading groups in the evangelism quadrant. Miller also puts the Center for FaithWalk Leadership as well as Priority Associates (a division of Campus Crusade) in this category.¹⁰

Efforts and activities by the groups within this quadrant have borne much fruit. According to Os Hillman, director of the Atlanta-based non-profit Marketplace Leaders, "America is now home to 10,000 workplace Bible-study and prayer groups, with new initiatives starting at companies such as Sears, Coca-Cola and American Airlines."¹¹

Quadrant three: Enrichment. The third theme in the FAW movement is personal transformation and spiritual nurture. The organizations here (which Miller notes are often religious hybrids like "Christian Buddhists" or New Age) want individuals' experience of work to be a means of self-actualization and transformation. They are interested in healing, prayer, meditation—therapeutic and contemplative practices to aid workers. Such practices can help discouraged or downsized workers, or they may bring a new level of peace to over-stressed corporate executives. Maximizing one's potential is also a major focus in this quadrant.

Quadrant four: Experience. This quadrant is composed of those FAW

groups that examine questions of "vocation, calling, meaning, and purpose in and through their marketplace professions." Importantly, for this group, work "has both intrinsic and extrinsic meaning and purpose. That is, the particular work someone does, in and of its own right, is of theological value," Miller says.¹² Christians in this quadrant lament the common view that somehow secular work is "second class" or that only through a "ministry career" (such as pastoring or being a missionary) can a person truly live out her or his faith. These organizations provide counsel, books and conferences to help individuals discover their calling and align their natural and spiritual gifts with careers in which those talents can be well deployed.

THE EVERYWHERE INTEGRATOR TYPE

Miller rightly affirms the strengths of each quadrant while simultaneously asserting that the healthiest approach is one that combines all these themes. He found a few examples of FAW groups that embodied this "Everywhere Integrator" type, including the Laity Lodge Leadership Forum and Campus Crusade's CEO Forum.¹³ These rare groups take seriously *all* the issues raised in the four quadrants.

Miller's Everywhere Integrator type gets closest to the concept of vocational stewardship for the common good. It takes seriously the three dimensions of righteousness (vertical, internal and social). Evangelicalism could produce more believers who act like the *tsaddiqim* in and through their professions if its marketplace ministries, professional societies and books on faith/work integration helped move people as much as possible toward the Everywhere Integrator type Miller describes. How well are we doing in that?

MARKETPLACE MINISTRIES

To answer that, my research assistants and I examined the vision and activities of fifteen evangelical "marketplace ministries."¹⁴ We concluded that most of them fall into Miller's quadrant one (ethics) or two (evangelism). Twelve of the fifteen groups were principally focused on winning people to Christ at work through Bible studies, evangelism and prayer and/or encouraging their members to be good witnesses. These ministries tend to offer small groups, conferences, events and meetings in which testimonies

are shared and prayer and counsel are offered. They promote personal discipleship and evangelism.

The mission of Fellowship of Companies for Christ International (FCCI), for example, reads, "In pursuit of Christ's eternal objectives, we equip and encourage business leaders to operate their businesses and conduct their personal lives in accordance with biblical principles."¹⁵ The main objectives of FCCI are to facilitate fellowship among Christian businesspeople and to "better prepare them to handle daily business situations in a manner glorifying Christ in spirit and truth."¹⁶

In addition to emphases on personal morality, fellowship/encouragement and evangelism, some of the organizations we examined showed elements of quadrant three (enrichment). These groups encourage workers to rely practically and daily on the indwelling Holy Spirit to empower their labor. They offer Bible-study curriculum and devotional guides and encourage Christians in business to form prayer groups. Henry Blackaby's monthly "God in the Workplace" Bible study, for example, "focuses on helping people know how to practically walk in a real and personal relationship with God in their work place."¹⁷ This ministry also offers online courses that help people to grow spiritually and to recognize the presence of God in their daily life.

None of the marketplace ministries we examined fit into quadrant four (experience), where the work *itself* is valued and deeply contemplated. And none reflected the Everywhere Integrator type.

This imbalance probably helps explain why Michael Lindsay, upon interviewing more than one hundred evangelical business leaders for his book *Faith in the Halls of Power*, discovered few with an *advanced* vision and practice of faith/work integration.¹⁸ Such businesspeople are not getting adequate discipleship from their churches, and many who participate in marketplace ministries are not being pushed very far creatively there either.

Let me be quick to say that marketplace ministries have played an important and valuable role in the kingdom. They have strengthened the discipleship of believers in the midst of the jungle of the modern workplace. They have helped earnest executives to stay the course in the face of very difficult personal and corporate temptations. They have contributed to marital stability and helped Christian executives avoid making their

careers idols. And they have introduced non-Christians in the marketplace to Jesus in winsome, friendly and relevant ways. All this is very good and laudable. It's just that there is room for deeper, richer, more creative faith/work integration.¹⁹

CHRISTIAN PROFESSIONAL SOCIETIES

What about evangelical workers outside the business community? How robustly and creatively are they integrating faith and work? To begin to get a handle on this question, my staff and I analyzed the vision, mission and programs of twenty-three Christian professional societies.²⁰ We found that the majority of associations were more internally than externally focused. That is, their principal aims had to do with member support, fellowship and peer-to-peer learning.

About half of the professional societies had a significant focus on evangelism. Not many had an explicit focus on ethics. It didn't appear that members faced ethical dilemmas as much as they did intellectual challenges to their faith. In several of the groups, much discussion focused on understanding the professional discipline from a biblical worldview. The principal aim of the Association for Christians in Mathematical Sciences (ACMS), for example, is to help members "explore the relationship of their faith to their discipline."²¹ This is accomplished through conferences and a journal.

ACMS and other academic groups primarily seek to be support and networking associations with particular emphasis on peer-to-peer learning and discussion of discipline-related issues. The Christian Neuroscience Society, for example, describes itself as "a group of Christians who are interested in furthering the dialogue between neuroscience and the truth of the Christian faith."²²

A smaller number of the associations were involved in externally focused activities. Groups like the Association of Christian Librarians and the Christian Legal Society, for example, engaged members in practical missions work using their professional skills. The librarians support peers overseas, helping schools establish libraries. The lawyers donate their time to serve the poor through legal aid clinics.

The Christian Engineering Society (CES) is an interesting blend of internal and external focus. Members gather annually for very robust con-

ferences, with presenters tackling a wide variety of issues. These events foster fellowship, networking, prayer and peer-to-peer learning. At the same time, paper topics are heavily weighted toward practical action in the world. As one presenter said,

Engineers fulfill a special place within God's Creation Mandate. There are few professions whose purpose is more directly involved in subduing creation for the benefit of mankind than engineering. The engineering profession is everywhere concerned with making the world a little better for mankind while extracting and making use of its resources to produce great benefits for people everywhere.²³

CES promotes member involvement in hands-on opportunities for vocational stewardship through such nonprofits as Engineers Without Borders, Engineering Ministries International, Water Missions International and TechServe International.

Just about a third of the professional associations, particularly those related to art (Christians in Theatre Arts, Christians in the Visual Arts, Christian Dance Fellowship), focus largely on promoting excellence in their craft. In March 2010 the website for Christians in the Visual Arts, for example, described its purpose as "encourag[ing] Christians in the visual arts to develop their particular callings to the highest professional level possible."²⁴ In academic associations such as Christians in Political Science, Christian Association for Psychological Studies and the Christian Sociological Society, members are encouraged toward excellence in teaching, research and publishing.

A few of the organizations, most notably the Christian Medical and Dental Society (CMDA), fit Miller's category of the Everywhere Integrator type:

CMDA promotes positions and addresses policies on healthcare issues; conducts overseas medical evangelism projects through its mission arm, Global Health Outreach; coordinates a network of Christian doctors for fellowship and professional growth; sponsors student ministries in medical and dental schools; distributes educational and inspirational resources; hosts marriage and family conferences; provides Third World missionary doctors with continuing education resources; and conducts academic exchange programs overseas.²⁵

CMDA is involved in evangelism on several fronts (on medical school campuses in the United States and through medical missions abroad). It wrestles with complicated questions of bioethics. It seeks to help its members find meaning in their work as well as balance in the demands of that work against competing claims on members' time. And it facilitates numerous opportunities for members to practice their professional skills on behalf of vulnerable populations.

(LARGELY) MISSING: A VISION OF INSTITUTIONAL TRANSFORMATION

A vital part of vocational stewardship for the common good is a focus by believers on transforming the institutions in which they work. As James Hunter argues in *To Change the World*,

The church, as it exists within the wide range of individual vocations in every sphere of social life (commerce, philanthropy, education, etc.), must be present in the world in ways that work toward the *constructive* subversion of all frameworks of social life that are incompatible with the shalom for which we were made and to which we are called. As a natural expression of its passion to honor God in all things and to love our neighbor as ourselves, the church and its people will challenge all structures that dishonor God, dehumanize people, and neglect or do harm to the creation.²⁶

My (admittedly imprecise) examination of marketplace ministries found no evidence that these business fellowships are discussing how Christian executives can reform practices within their particular industries that might be problematic from the perspectives of justice and shalom. Some of the Christian professional societies have taken some steps in this direction. For example, some are trying to expand the topics given consideration by members of their guild by publishing their own journals. Others encourage their members to participate in key conversations happening within their field, such as when the CMDA encourages members to publish in leading journals in the guild on questions of bioethics. And the already-noted emphasis on excellence within artistic societies could eventually influence their field. If Christian artists create works of exquisite quality, their artwork may have a better chance of being noticed by elite cultural institutions (for example, being put on display in the most influential galleries or being reviewed in the arts pages of the *New York Times*).

On the whole, though, our cursory examination of Christian professional societies did not indicate that discussions of reforming their discipline were a common, central, animating feature of these associations.

CONCLUSION

The average Christian professional sitting in the pew hears little from the pulpit or in Sunday school about how her life with God relates to her life at work. She may receive general guidance about being salt and light in all the spheres of her life, including her workplace. Overall, though, her church offers little specific guidance about why her work matters, how God can and does use it, or how her vocational power can be stewarded to advance his kingdom.

Lacking this guidance, some Christians simply “turn off” their faith at work; they function as “practical atheists” on the job.²⁷ They have no vision for what it means to partner with God at work, to bring meaning to their work or to accomplish kingdom purposes in and through their work. Others look outside their local congregation for guidance, joining a marketplace ministry or a Christian professional society. These individuals receive some good counsel and personal support, and, depending on which fellowship they belong to, may also hear a fairly robust vision of vocational stewardship.

More often, though, they are simply instructed to be people of strong integrity and to seek to win coworkers for Christ. These emphases on ethics and evangelism are needed and valuable, but they are insufficient for equipping Christians to steward their vocational power to advance foretastes of the kingdom. We need to get beyond the status quo.



Inspiration

Vocation is integral, not incidental, to the mission of God in the world.

STEVE GARBER

Doug Spada, the leader of WorkLife, Inc., offers pastors a vivid metaphor about a church's proper identity:

From this day forward, I would like you to think of your local church as an aircraft carrier. Unless our churches assume the rightful and biblical positions in the battles we face in the workplace, we cannot fully advance. It's only as the carrier arms, equips, briefs on the battle plan, fuels the jet and then launches the pilots out on their mission that they assume their maximum dominion. . . . Unfortunately, many of our churches operate like a cruise ship. Think about it, what do you do on a cruise ship? You go to be entertained, you eat a lot, there's very little accountability. And think about a cruise ship: it goes out, hits a couple points and comes back to the very same place—rarely advancing forward into new territory. If the enemy of our souls can disarm the carrier, confuse the pilots, break the catapult system, then we essentially continue to function as a cruise ship. . . . God may very well be asking you to be a catalyst for work life reformation in your church. The church is not a cruise ship but an aircraft carrier.¹

Churches whose self-identity is as aircraft carriers place a high value on affirming and equipping laypeople for their ministries out in the workaday world. They teach people just how much their daily work matters. Like Pastor Tom Nelson of Christ Community Church in Leawood, Kansas, they inspire their members by reminding them that their work is “central

²¹Wright, *Surprised by Hope*, p. 19.

²²Ibid., p. 211.

²³A word on 2 Peter 3:10-12 may be in order here. There the apostle talks about the world being consumed in fire. We need to recall that fire in Scripture typically means a refining fire. It's more often about purification, not annihilation. More to the point, Peter himself speaks in 2 Peter 3:13 of "a new heaven and a new earth." The word *new* there is *kainos* (new in nature or quality) not *neo* (new in time or origin). Therefore, Peter means "new" in the sense of *renewed*, not brand new.

²⁴Wright, *Surprised by Hope*, p. 193, emphasis in original.

²⁵Ibid., emphasis in original.

²⁶Ibid., p. 208.

²⁷Ibid., p. 211. Wright continues: "This will of course be radically different from the kind of work we would engage in if our sole task was to save souls for a disembodied heaven or simply to help people enjoy a fulfilling relationship with God as though that were the end of the matter. It will also be significantly different from the kind of work we might undertake if our sole task was to forget any God dimension at all and try simply to make life better within the continuation of the world as it is."

²⁸D. Michael Lindsay, remarks at the Following Christ conference, Chicago, Ill., InterVarsity Christian Fellowship, 2008.

²⁹D. Michael Lindsay, *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (New York: Oxford University Press, 2008), p. 191.

³⁰Ibid., p. 221.

³¹Ibid., p. 130.

³²Ibid., p. 192.

³³D. Michael Lindsay, "A Gated community in the Evangelical World," *USA Today*, February 11, 2008. Available at <www.rev.org/article.asp?ID=2991>.

³⁴This was the finding of South African scholar Charles Villa-Vicencio and the personal experience of Beyers Naude, one of the most prominent white conservative Christians to join the resistance movement. By "real encounter," Villa-Vicencio meant that white Christians had become personally acquainted with the real-world living conditions of blacks under apartheid, and they had developed peer relationships with blacks (critical since at that time most whites dealt with blacks only in master-servant relationships). See *Resistance and Hope: South African Essays in Honor of Beyers Naude*, ed. Charles Villa-Vicencio, Beyers Naude and John W. de Gruchy (Grand Rapids: Eerdmans, 1985).

³⁵Cassidy, *This Passing Summer*, p. 224.

³⁶Ibid., p. 227.

³⁷Ibid., p. 473.

³⁸Ibid., p. 239.

Chapter 4: How the Gospel of the Kingdom Nurtures the *Tsaddiqim*

¹See Michael Card's song "The Promise," *The Promise* (Brentwood, Tenn.: Sparrow, 1991).

²James Choung, *True Story: A Christianity Worth Believing In* (Downers Grove, Ill.: InterVarsity Press, 2009).

³Ibid., p. 198.

⁴Darrow L. Miller, *Servanthood: The Calling of Every Christian* (Phoenix: Disciple Nations Alliance, 2009), p. 95.

⁵Michael Frost and Alan Hirsch emphasize that our sentness is tied to our discipleship to Jesus: "Jesus defines us totally. . . . Our connection with the Trinity is through its Second Person. This has many implications, but for one it means that we can never get beyond the fact that we are disciples and therefore people directly connected to the messianic purposes in the world." *The Shaping of Things to Come* (Peabody, Mass.: Hendrickson, 2003), p. 113.

⁶Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community* (New York: HarperCollins, 1954), pp. 43-44, emphasis added.

⁷Ryan Bell, "Witnessing to God's Reign," *Spectrum*, August 4, 2008 <www.spectrummagazine.org/print/845>.

⁸The apostle John wrote, "The reason the Son of God appeared was to destroy the works of the devil" (1 Jn 3:8 *ESV*).

⁹Jesus charged the original disciples with such labor: "One day Jesus called together his twelve disciples and gave them power and authority to cast out all demons and to heal all diseases. Then he sent them out to tell everyone about the Kingdom of God and to heal the sick" (Lk 9:1-2 *NLT*).

¹⁰Frost and Hirsch, *The Shaping of Things*, p. 115, emphasis added.

¹¹N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), p. 200, emphasis added.

¹²"There's a riddle in the Talmud that goes like this, 'If God intended man to live on bread, why didn't he create a bread tree?' . . . The answer is that, in fact, God . . . prefers to offer us a grain and invite us to buy a field and plant the seed. He prefers that we till the soil while he sends the rain. He prefers that we harvest the crop while he sends sunshine. . . . Why? Because he would rather we become partners with him in creation. Of course, God could simply supply our every need and solve our every problem. But our God invites us into a creative partnership with him. He supplies the earth, the air, the water, the sun, and our strength and then asks us to work with him." Frost and Hirsch, *The Shaping of Things*, p. 159.

Chapter 5: Integrating Faith and Work

¹Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs: NavPress, 1987), p. 16. Sherman's organization did a survey of two thousand Christians. Ninety percent had *never* heard a sermon relating biblical principles to their work life.

²Nancy Lovell, "An Interview with David Miller," FaithInTheWorkplace.com <www.christianitytoday.com/workplace/articles/interviews/davidmiller.html>, emphasis added.

³Pete Hammond, R. Paul Stevens and Todd Svanoe, ed., *The Marketplace Annotated*

Bibliography: A Christian Guide to Books on Work, Business, and Vocation (Downers Grove, Ill.: InterVarsity Press, 2002). This extensive literature review includes several hundred books, but a significant number do not specifically address the question of integrating faith and work.

⁴Seminars in Christian Scholarship, "Business as Ministry: Exploring the Issues, Patterns, and Challenges," Calvin College, July 16-17, 2007 <www.calvin.edu/scs/2007/seminars/business>.

⁵The Fellowship of Christian Graduate Students lists thirty-eight such professional associations on its website. See <www.bgsu.edu/studentlife/organizations/fcgs/christprof.html>.

⁶David W. Miller, *God at Work: The History and Promise of the Faith at Work Movement* (New York: Oxford University Press, 2007), p. 6.

⁷*Ibid.*, p. 5. Douglas J. Schuurman's book *Vocation: Discerning Our Callings in Life* (Grand Rapids: Eerdmans, 2004) offers an accessible summary of the thought of Luther and Calvin.

⁸*Ibid.*, p. 129.

⁹*Ibid.*, p. 131, emphasis added.

¹⁰*Ibid.*, p. 192, n. 18.

¹¹Ken Walker, "It's Time for Marketplace Ministry," *Charisma*, May 31, 2003 <www.charismamag.com/index.php/features2/234-unorganized/7624-its-time-for-marketplace-ministry>.

¹²Miller, *God at Work*, p. 135.

¹³*Ibid.*, p. 139.

¹⁴The fifteen were Blackaby Ministries International—Marketplace Ministries, Fellowship of Companies for Christ International, Kingdom Companies, Breakthrough Fellowship, Businessmen's Fellowship USA, International Fellowship of Christian Businessmen, Christians in Commerce, His Church at Work, C12 Group, Christian Businessmen Connection, Kiros, Life Chasers, Marketplace Network/Made to Matter, International Christian Chamber of Commerce, and Needle's Eye Ministries.

¹⁵Fellowship of Companies for Christ International, "Vision and Mission" <www.fcci-online.org/about-us/vision-mission>.

¹⁶*Ibid.* Breakthrough Fellowship, the International Fellowship of Christian Businessmen and the Christian Businessmen Connection also state as their main objectives evangelism and personal discipleship. Businessmen's Fellowship USA encourages businessmen to share Christ in their workplace and offers a variety of events where Christians can tell their testimonies publicly. All these groups tend to limit their attention to ethical matters to those concerning individual behavior, as opposed to the mezzo- and macro-level ethical issues described by Miller.

¹⁷See Blackaby's Marketplace Ministries webpage for current Bible study dates <www.blackaby.org/resources/bible_study>.

¹⁸D. Michael Lindsay found that these business leaders were strongly committed to personal ethics and that many sponsored workplace Bible studies or hired corporate

chaplains. He also met business leaders who expressed concerns about guarding their firm's public self-presentation. Some corporate executives he interviewed noted that one way their faith shaped their work concerned their decisions about company spokespeople. They worked to ensure that such spokespeople, including celebrities, shared the faith values the evangelical executives held. Jockey CEO Debra Waller made a decision that in the underwear company's advertisements that showed both men and women, the actors would wear wedding bands. In this way Waller "publicly link[ed] evangelical faith with corporate decision-making." *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (New York: Oxford University Press, 2008), p. 179.

¹⁹The Business As Mission (BAM) movement offers hope for a more robust integration of faith and work that advances foretastes of the kingdom. Readers wanting to know more about this important and encouraging development can read an overview of BAM on <www.vocationalstewardship.org>.

²⁰The twenty-three were Christian Engineering Society, Christian Dance Fellowship, Christian Educators Association International, Christian Medical and Dental Associations, Affiliation of Christian Geologists, Artisan, Gegrappa, Christians in the Visual Arts, Christian Legal Society, Association of Christian Economists, Christians in Political Science, American Scientific Affiliation, Christian Pharmacists Fellowship International, Association of Christians in the Mathematical Sciences, Association of Christian Librarians, Christian Sociology Society, Christian Association for Psychological Studies, Christian Veterinary Mission, Christians in the Theater Arts, Affiliation of Christian Biologists, North American Association of Christians in Social Work, Christian Foresters Fellowship, and Nurses Christian Fellowship.

²¹"Purposes of the ACMS," ACMS Online <www.acmsonline.org/beliefs/index.html>.

²²Christian Neuroscience Society <<http://cneuroscience.org>>.

²³Timothy R. Tuinstra, "Applying the Reformational Doctrine of Christian Vocation to our Understanding of Engineering as a Sacred Calling," presented at the Christian Engineering Education Conference, June 22, 2006. See <http://people.cedarville.edu/employee/tuinstra/bio_.htm>.

²⁴CIVA has updated its mission statement since then, to be called to creative work, devoted to the church and present in culture. See "Mission," Christians in the Visual Arts <www.civa.org/about/mission>.

²⁵Christian Medical and Dental Associations, "About Our Organization" <www.cmda.org/WCM/CMDA/Navigation/About/About_CMDA.aspx>.

²⁶James Davidson Hunter, *To Change the World* (New York: Oxford University Press, 2010), p. 235, emphasis in original.

²⁷Doug Spada, founder, WorkLife, Inc., telephone interview with the author, November 9, 2010.

Chapter 6: Inspiration

¹Doug Spada, "Founder's WorkLife Vision," YouTube <www.youtube.com/watch?v=r-tDaFcsVdo>.